

Can a Saved Person Ever Be Lost?

THE NEGATIVE SIDE: EXPLAINING MISUNDERSTOOD SCRIPTURES SHOWING THAT NO BIBLE PASSAGE EVER TEACHES THAT A CHILD OF GOD CAN BECOME LOST

BY JOHN R. RICE

The most important question that ever faced any man is that of the salvation of his own soul. If any man has not settled that question then let him do so today at any cost no matter what else must be neglected. To the man who has already trusted in Christ for salvation and thus has been born again, the most important question is the one expressed in the title, "Can a saved person ever be lost?"

Everywhere I go I find people troubled because they do not know but that at any time, because of their sins, their negligence, the sudden besetting of temptation which they might not withstand, they may lose the salvation which they have, and so become, not the children of God, but the children of the devil. Such Christians know that their own hearts are deceitful, they know that they do not deserve the mercies of God and the fear haunts them that they may lose their salvation and so, perchance, die to be forever lost. For such as these I bring this message today.

There are many scriptures which doubtful Christians think teach that a saved person can be lost. I want to review those scriptures and show you that not one of them either teaches or implies that a saved person can be lost.

John 15:6

For instance there is John 15:6 which says:

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them

A Great Missionary Church

The editor has just spent one week in a missionary conference with the Cicero Bible Church and Pastor William McCarrell. This church is doing a marvelous missionary work.

A group of men soul winners meet each Saturday afternoon at the church to report on their work for the week and to take assignments for the following week. For seventeen years they have averaged about 3,000 professions of faith each year! It was my privilege some weeks ago to give the message at the annual meeting of this Cicero Fisherman's Club. The house was full except the balcony on Saturday night. From this Fisherman's Club have gone out many full-time Christian workers.

The Cicero Bible Church has eight branches in and near Chicago. Cicero is a suburb of Chicago.

This past week the church has been stressing missions. They support entirely twenty-seven missionaries. These missionaries, most of them converted and trained in the church, later gave themselves to full-time Christian work, took extra training at Moody Bible Institute or other institutions, and now carry the work of this great church around the world.

For instance, there are nine missionaries in Africa, in East Africa and in the Belgian Congo. There

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into the fire, and they are burned."

You see here that a man may be cast forth as a branch and may wither. And there is the startling statement about being cast into the fire! Does this mean that God will cast away one of His children and that that soul will be cast into Hell? No, read it again and see that a man may be out of touch with Christ after he has been saved and so cannot bear fruit; he may be withered and lose all the joy which he had, as Christians many times do. But notice that those that are gathered, in this verse, and cast in the fire are the branches cut from the grapevines, and not men at all. Notice, too, that it is *men* that gather them, while we are plainly told in Matthew 13:41, 42, that it is angels, not men, who will put the lost in Hell. The Saviour in John 15 is talking to His disciples on the subject of fruit-bearing. Again and again He refers to it in the chapter, teaching that we cannot bear fruit except abiding in fellowship with Christ and through His power. A withered branch, so worthless to men because it will not bear grapes and is therefore burned up, is used to show how useless is a Christian in God's service who does not abide in Christ. Of course, the difference between men and God is this, that men value grapevines for the grapes and Christ loves us for ourselves. This scripture does not teach that a saved person can be lost and does not say so.

Take the Bible at face value. It means exactly what it says and says exactly what it means. Do not add to the meaning of God's Word. In this case fire means fire, and does not mean Hell. I think the branches of the vine mean just that, and men cast them into the fire and they are burned, but it does not mean that a Christian man is cast into Hell and burned.

Ezekiel 3:20, 21

Perhaps you have had Ezekiel 3:20, 21 pointed out as a scripture which teaches that a saved person may be lost. It says:

"Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. 21. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."

But careful reading of these verses and of the chapter will show that it has no reference to the salvation of a soul nor to the loss of a soul. The message is to Israel (see vs. 17). The righteousness of the righteous man mentioned here does not refer to salvation but to a citizen of Israel keeping the Mosaic Law. The penalty mentioned is not eternal damnation nor the loss of a soul, but simply physical death. The only salvation mentioned for the wicked in this case is "to save his life" (vs. 18). We preachers have spiritualized

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The Glories of the Lord Jesus

By Walter Lewis Wilson, M.D.

(Sermon preached Friday night, May 3rd, at College Church of Christ, Wheaton, Illinois. Stenographically reported by Viola Walden.)

Tonight I speak to you about the glories of the Lord Jesus. It is strange that we never get through with that subject. At the death of President William McKinley a man gave a wonderful oration of him, and when his speech was ended, another gentleman in the audience, a Christian gentleman, arose and said, "Those are the last words about President McKinley." Yes, but nobody ever said the last words about Jesus Christ. Every man who speaks of Him finds something new and precious and interesting, something that stirs the hearts of those who love Him.

Turn with me, please, to the fourteenth chapter of John. There we find seven lovely words. In the twentieth verse we find condensed into seven little words the story of the Christian's conversion and salvation, his redemption, pardon, and walk in life. It is wonderful how the Lord condenses things in His Word in such a small space. We notice in the book of Revelation that the wrath of God is contained in seven golden vials. That is in the fifteenth chapter. There the wrath of God is in seven golden vials — small enough to be held in the hand. Here the Lord gives us seven words and we could preach on them for seven years. He gives us one single statement and we write a half-dozen books on what He said in a few words. That is because God is not man.

"At that day ye shall know that I am in my Father, and ye in me, and I in you."

Seven words — "ye in me, and I in you." *Ye in me* — that is salvation. *I in you* — that is consecration. *Ye in me* — not ye in church, not ye in good character, not ye in good standing, not ye in good practice, not ye in the midst of good surroundings, but "YE IN ME." You see, beloved, God has made the Lord Jesus the center, the gold, the acme, the crown of everything that He has to do. There is no salvation outside of Him. There is no consecration outside of Him. God has nothing good apart from Christ, whether in creation or in salvation. Everything God made, He made by Jesus Christ. *Ye in me* — that is for salvation. *I in you* — that is for consecration. *Ye in me* gives peace with God. That puts our sins away. *I in you* puts doubts away, and we need them put away. We need our sins blotted out by the precious blood of Christ, and our sins are blotted out through Him. When He tells us, "*I in you*," that puts our doubts and fears away.

Let me remind you, if I may, of a rather strange statement in Romans the eighth chapter, connected with assurance. "The Spirit itself beareth witness with our spirit, that we are the children of God." I never heard anybody use that verse the way it is written. They always say, "The Spirit itself beareth witness to our Spirit, that we are the children of God." The Spirit bears witness *with* our spirit — to a third person.

The Word of God gives confidence. *Ye in me* — that is salvation, puts sins away. *I in you* — that is consecration, puts doubts away. That is a double witness. The Word of God gives us assurance, gives us faith, gives us peace,

and rest. We read in the Word that God saves us. The Spirit of God witnessing with you, and tells somebody else you are saved.

It is the double witness. You witness to your neighbors and the Spirit witnesses with the neighbors and they are converted and turn to Christ. *Ye in me* gives victory.

How safe we are in Christ. No man can pluck us out of Him. We are safe in the Saviour. *I in you* gives calm, serene, quiet, poise, sweet calm in your soul; Christ's presence. He said, "His presence is salvation." We read that three times in the Bible. I prayed over that verse and wondered what it meant, and the Spirit of God told me, and I will tell you by the way of an illustration.

I was drowning once. I was caught in a swift river. I thought I could swim, and attempted to do so, but the current was too swift. My wife and children were on the bank. I had been a bit boastful. The river rose during the night. And how strange that right at the bend of the river it was pretty deep. I said, "I will swim over to the other side. You watch." I dived in, but when I came up I couldn't get up. There was a double turn in that river because of the structure of the bank. I could get my head up but I could not get the rest of my body up. I fought until I was out of breath. I had decided that I couldn't make it, so I said, "Oh, my Lord, if you want me in Heaven, I will be on the way in a minute if you don't deliver me from this." I then rolled over on my back and folded my arms and floated, and my family saw me floating down around the bend. I fought the waves so hard, I could go no longer. I came to a place in the river where the water spread over the banks, and I said, "Maybe that isn't so deep," and I let down my foot, and I struck a rock. I would have kissed that rock if I could have! I wrapped my toes around the rock. That rock was my salvation. Its presence was all that saved me. I could not go on. But when I got on the edge of that rock, with my toes I held on. Then I took a long, deep breath, and leaned up against the current. When I got rested I struck out for the bank and made it all right. Why? Because that rock was my salvation.

In the street in front of my house one night there lay a man the victim of morphine. Some friends of his came along and found him lying there. They brought him in at 2 o'clock in the morning. I dressed quickly and came down and we took this man into our house, and we gave him artificial respiration. The next morning at 10:30 he was still alive. That morning I received a call to go out into the country to a sick person. The stork was on its way, and I needed to beat it there. So I had to leave this sick man. I had succeeded with the artificial respiration, and he was breathing a little himself, but I had to leave. I said to a friend, "Keep up the artificial respiration. Give him those two hours apart and I will hurry back." When I came back the undertaker was carrying this man out. I was his salvation. I asked why they stopped the respiration, and they replied, "The man had started to breathe so we quit." They left him and he died. As long as I was with him, breathing for him, I was his salvation. The Lord Jesus Christ is our salvation. By Him we are saved. He is our salvation. As the trunk of

the tree has life in the branch, so we have life in Him. My body is the life of that arm. My heart is the salvation of that arm. As long as it beats, the arm is all right. When we trust Christ in some strange way which nobody understands, we are made a part of His precious body by the blood of Christ. We are made members of Christ's body. The Scripture says that we are partakers of Christ, joint-heirs with Christ. We are joined in Him the same way the branches are joined on with the tree. In Christ we have life because we are in Christ.

Ye in me — where we are. *I in you* — that is how we are; where we are in Christ and how we are living a happy Christian life because Christ is there in our heart and life. *Ye in me* is theology. *I in you* is a blessed experience. We must have both, theology and doxology. The Spirit of God keeps us in Christ. Thank God for salvation. The Spirit of God puts Christ in you, and that gives us a blessed experience. *Ye in me* is eternal life. *I in you* is blessed liberty. You may be in Him and have blessed life, but you may not have much liberty until you enter into the blessed truth that He is in you.

When I was in Ponca City, Oklahoma, holding services, a fellow drove sixty miles to hear me. He had heard me preach on the radio and had read my book, "The Romance of a Doctor's Visits." He decided he wasn't saved. So he came to the meeting, and came up to me and said, "Dr. I drove sixty miles to hear you tell me how to get saved."

I said, "Hallelujah, if He doesn't save you during the sermon, you stay after the service and I will help you."

He said, "I am not going home until I get saved."

He didn't see how to trust Christ during the service, so afterwards, standing back by the stove, I

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The Glories of the Lord Jesus

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opened to John 3:16 and said, "Have you ever read this verse?" "I know that verse by heart."

"Do you really know it by heart?"

"Absolutely."

"All right, say it for me." And he did.

He was a big fellow and looked like a prize fighter. I looked him in the eye and said, "Do you know for whom God gave His Son? Do you know?"

He thought a while and then said, "Well, He gave Him to everybody."

"That is interesting. Can you give me the name of anybody for whom Christ died?"

He stood there with his arms folded, thinking. And just like a flash he turned around and slapped another fellow just like this, and said, "What do you think of that? God gave Jesus Christ for me." And then he turned to several and did the same thing, and with liberty, went around beating everybody.

He would say, "Brother, did you ever hear of that before? God gave Jesus Christ to me. Hallelujah! Hallelujah!"

Wasn't he at liberty? The old chains snapped, the shackles loosed him and he was in Christ.

Christ in you — that satisfies. *Ye in me* gives power with God. *I in you* — power with people, neighbors, friends, people to whom we do business with; power with Sunday school teachers, power in the grocery store, power with the milk man. *Ye in me* — that gives joy, and then we have the happy privilege of going into the holy of holies and talking with the Father, the privilege of speaking and talking with Him about this need and that need. That gives us power to pray for missionaries, preachers, power to reach hearts of our Sunday school children. That brings the power of God down on God's people. When we are in Christ we go where He goes. *I in you* — the boldness to face anybody.

I remember a happy experience when I was arrested. Don't you laugh. You might be arrested yourself some day. I was brought in before the judge and he said, "Guilty or not guilty?" And I said, "I don't know, Judge. I don't know why I was arrested." The judge asked the clerk to read the indictment to me. He got his big book and turned, and I found I was arrested for tacking up my signs on city property when I was in the laundry business. I had some big signs, about fourteen inches by twenty-two inches in size which said:

"Try Your Duds In Our Suds."

I was very zealous about my business, and I happened to get my sign on the city's property without knowing it. "I am guilty, your Honor, I am sorry," and the reply from the judge was, "Ignorance is no excuse in this court. Fine \$14.75."

"Your Honor, I thought the fine was \$10.00."

The judge replied, "\$4.75 is the cost."

"But the police only walked two blocks to get me."

But the judge insisted, "That is the fine and cost."

And I said, "You will have to wait until I can go to the laundry and get the money."

He said, "All right, but hurry back."

When I got back I paid the fine, and then said, "Your honor, I have been trying for three months to get your wife to give me your laundry. Now I must have it so I can get this money back."

I got it and also got the laundry of the policeman who arrested me.

We are very zealous about our business, and do everything in our power to get customers. I worked on Ringling Brothers twenty-two

years before I got their business when I was in the tent business, but I finally got it. They gave me thousands of dollars worth of business. I wouldn't do that for the Lord.

Ye in me — we feel at home in God's presence. *I in you* — you feel at home in the presence of people. *Ye in me* makes us what we are. *I in you* — that holds us toward what we should be. There is the practical side and the doctrinal side. We are made nigh by the blood of Christ. That lets us draw nigh — that is the doctrinal side, but there is a practical side. *Ye in me* — that makes us Christians. *I in you* holds us into the kind of Christians we ought to be. *Ye in me* makes us a Christian. *I in you* makes us happy Christians. Some Christians go around with a long face because when they are saved they can't go to a show, can't smoke a cob pipe. *I in you* makes us a happy Christian.

I remember over in Buffalo in an afternoon Bible class a girl said to another girl (she was twenty-four or twenty-five years old), "Tell me how it is always so easy for you to talk about the Lord Jesus Christ? No matter where you go, you always talk about Jesus. Why is that?" And do you know what she said?

"You can talk about anybody you are crazy about."

Ye in me — that makes Him fall in love with us. *I in you* — that makes us crazy about Him. What joy it is to know His presence!

In Missouri a little girl was saved. She was ten or eleven. At the close of a series of meetings the converts were on the front seat, giving their testimony. And this little girl said, "Oh, Jesus, I do thank You that You saved me; that You loved me, and were willing to die for me. I thank You that You have washed me clean, and made me as white as snow. Now make me like Royal Baking Powder, absolutely pure!"

Ye in me! That gives us the right relationship to God. *I in you* gives us the right relationship to the world. *Ye in me* makes us children of God. *I in you* makes us ambassadors to those around us. We are representatives of Christ, messengers of Heaven to our dear friends about the loveliness of God, the beauties of Christ, representatives of His saving power, the ministry of the Spirit, the blessedness of the Scriptures. *Ye in me* — that makes us know God. *I in you* makes us like God, and we want that, don't we?

You remember the woman who washed Jesus' feet in the seventh chapter of Luke. She came with an alabaster box. She was a woman of the city of Capernaum. I imagine that night she was standing back in some darkened doorway, waiting for some men to come along so she could entice them. She was that kind of a girl. And as she was watching, and hoping someone would soon come, she heard a voice in the night, a wonderful voice. In the book of John we find that "never a man spoke like this man." The voice she must have heard said, "Come unto me."

"What is this?" she thought. A man wanting me to come to him? I have been waiting for men to come to me. Is this Man whose voice I hear going to give me rest? All the men I know take rest away from me. Who is this Man?"

What a sweet voice she must have heard, a wonderful voice! I imagine she hurried home and got this box, this alabaster box. This was a precious box for a girl. In the Orient a girl's hope chest was made of alabaster or China, full of perfume. It had no lid, no opening. The manufacturers made it to close with the perfume sealed inside. When a girl came to the age, she could go to a store and if she was a poor girl, she would purchase a very cheap one at a 10c store, made up of cheap perfume. If she had more money, she could buy a better one, made of rich Wedgwood, filled with sweet perfume. But notice about this dear girl — the Lord Jesus doesn't tell us what kind she had. It was none of our business. If she was a poor girl, that was her business, not ours. I am sure she went home, got this box, this hope chest, and wasted it on this Man. She had found a Man that won her heart, a Man to whom she gave her whole life and soul. She poured this ointment on

His feet. This girl heard a voice say, "Come unto me and I will give you rest." That was the Man to whom she would give all.

She got the box and hunted Him up that night at Capernaum. She came behind Him softly, and tears of joy and sorrow mingled down and fell on His feet, and she wiped them with the hairs of her head. Then she threw the alabaster box on the floor and smashed it, and gathered up the ointment, and poured it on the lovely feet and kissed and kissed and kissed them! She gave herself to Him.

Beloved, she was in Him and He was in her. She had trusted Him. Notice what He said, "Simon, her sins, which are many, are forgiven." Then He turned away and said to her, "Thy sins are forgiven. Did you notice what He omitted when He talked with her — 'which are many.' She knew it already. He didn't rub it in. He didn't say, 'I know you are a terrible sinner.' Beloved, Jesus Christ's words are sweet and lovely. He just said, 'Thy sins are forgiven; go in peace.' She had been going ever since, going and telling what a man did for her in Capernaum — she is telling Moses, Elijah and the prophets of old what He did for her soul in Capernaum.

I wonder if He has done something for you that you will never forget? *Ye in me* — power to live for God. *I in you* — power to die in peace, with a song on your lips.

When a man comes into the world he is weeping, and those around him are laughing, but when I come to die, God helping me, I want it so I will be singing while those around my bed shall be weeping. *Ye in me* — power to live day by day. *I in you* — power to say, when your family has gathered around you, with their heads down close to your bedside — power to say, "Good night down here, but good morning up there." *Ye in me* — that is strength of soul. *I in you* — that is a river flowing out. I am in Christ. I know I am saved. I speak in confidence. Christ dwells in our hearts and makes us want to talk about Him here and there.

A husband built a new house for his wife. One day a young man knocked at the door whose business was to notice new homes, and try to sell weather stripping. He knocked at the door and said to the wife, "I notice you do not have weather stripping on your doors. I sell this."

The woman answered, "I sell weather stripping myself."

"Oh, do you?"

She took the young man in the parlor. He looked around for a sample but he did not see anything but a Bible.

"What kind of weather stripping do you have?" he asked.

"I weather strip you for eternity," and it wasn't long until she had that dear boy on his knees, trusting Jesus Christ. She found that boy had run away from home to get away from his mother's prayers. He didn't like giving thanks at the table. When they had company that mortified his company, and they would leave because father and mother would say grace at the table. He didn't like for young folks to think of his mother praying for him before he retired in the evening. But he had gotten awfully sick of it, being away from home. She told him about a lovely One who would take him in, and give him living water.

The other day this same woman, Miss Adams, fell down the steps and dislocated her elbow and broke her collar bone and mashed herself up. But she set the things herself. She couldn't get up. Finally someone came and took her to the hospital. Soon I went to see her, and the first thing she said was, "Hallelujah, here I am, part of me! You know, I am glad I am here. This woman in the next bed now belongs to Jesus Christ. God sent me here to get her."

Pretty soon a nurse came in and Miss Adams said, "Tell Dr. Wilson what happened to you."

And the nurse answered, "She led me to Christ."

A river was flowing out. A broken collarbone, a dislocated elbow, and smashed up — she was there to His glory to win some souls. A river was flowing out.

I went to see a sick girl in Grand Rapids, Michigan. And the man who took me said, "You will get the surprise of your life when you see this girl." She was about

thirty-one. I asked her how long she had been there.

"Eleven years."

"What is the matter?"

"Infantile paralysis, but you know I am the happiest human you ever saw. I had prayed that the Lord would let me be a missionary, and I am getting that opportunity today. At 11 o'clock I will be taken to the hospital and will have to stay three weeks, and I am going to win those doctors to Jesus Christ. Hallelujah! I am going to get a chance to lose a kidney so I can win a few doctors."

Ye in me — that brings us close to the Father. *I in you* brings us close to sinners.

Ye in me gives protection. How safe we are in the Saviour. The storms of life do nothing but hurry the bark on the way home to glory. The rough places make us more skillful, grievous pains turn sweeter and sweeter, and make us fit companions to Moses and David and Paul who suffered so much — we are made then fit companions for them. *Ye in me* starts the journey home. *I in you* sweetens the journey home. And then *ye in me* brings us in union with God. We have no connection with God unless we are in Christ. *I in you* brings communion with God; brings sweet fellowship. We can talk with Him and walk with Him — we can walk and talk with the King. Do we really feel we do day by day? — I walk and I talk with the King? You see when you are in Christ that's you walk and talk with the King. Christ in you — that gives you the right to have sweet fellowship with Him about His matters and our matters, about His home and about our home.

I lost my business. At that time we had a house with sixteen rooms and with three baths in it. We felt we must have a house with three baths, for there were eight children and we didn't want to stand in line! I owed some money on it when I lost my business. I wrote in my prayer book September 1, "Lord, please take my house

off my hands." So on September the third or fourth, when the mortgage came due, I called up to the bank to go take the place because I didn't want it, and the next day I wrote in my prayer book, "Thank you, Lord, for taking that property off my hands." We get to commune with the Lord about our home and His home, about our affairs and His affairs.

One time an evangelist came and held services in our church, and he stayed in my home. I noticed always that when he went to bed he didn't stop to pray, but tumbled in. So one day I said to him, "Why don't you pray before you go to bed?" and his answer was, "I don't have anything to pray about. Do you think I save everything up until I have a bed to go to? When somethings happens, I talk to my Father right away, and then at night I can go to bed and rest and say to the Lord, 'I'll see You in the morning, Lord' and climb in bed."

Some folks can't pray if they haven't a bed around.

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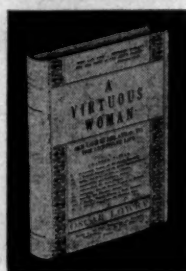
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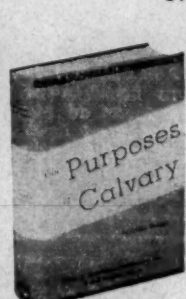
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The Glories of the Lord Jesus

(CONTINUED FROM PAGE 2)

Ye in me saves the soul, but *I in you*, that saves the life and both need to be saved.

This same man I just told you about came to a Bible Conference over in the East. When he got off the train someone said to him, "Are you a stranger? I haven't seen you here before."

"Yes, I haven't been here before."

"Have you come to attend the conference?"

"Yes."

"Are you a saved man?"

"Oh, yes, I am saved."

"How long have you been saved?"

"The last time I was saved was about fifteen minutes ago."

"Oh, but when you are saved, you do not need saving again."

"I have only been saved about fifteen minutes the last time. You see, when I got off the train someone hurt my feelings and the Lord saved me from answering back."

Christians do need to be saved from their temper, from snuff, and others from a cob pipe. Some need to be saved from dirty cards and a bad temper, and some need to be saved from other habits. Wouldn't it be wonderful to walk up to a stranger and say, "See, I am a walking temple of the Lord Jesus. He lives in me. Please give me two packages of cigarettes!"

Ye in me saves the soul. *I in you* saves the life. You remember the Scripture says, "We shall be like Him, for we shall see Him as He is." I love that.

When I was learning to operate, I used to marvel at the skill of one of my teachers. I used to watch his hands. They were so skilful. My, how that man could operate. I would wash the instruments for him, bring him forceps. I used to look over his shoulder. I hoped some day to operate as well as he could do. I wanted to be like him as a doctor. I didn't want to be like him in lots of other ways, but I did want to be like him as a doctor.

I used to have a music teacher. I would watch his finger touch. He was so graceful, and could make chords so beautifully going from one string into another. It was beautiful. I used to say, "Wouldn't I like to play like him as a musician?" But I didn't want to be like him in some other ways. But when the Scripture says, "We shall be like Him," we can't think of anything that we want to shut out. He is so perfect, so wonderful, so beautiful, so magnificent. We want to be like Him in every way.

Gladstone before the House of Lords — wouldn't I love to be able to speak like he did! I would like to be an orator like Gladstone, but not in some other ways.

But we shall be like Jesus one day.

"I will make a man," said Isaiah, "more precious than fine gold; even a man than the golden wedge of Ophir."

Why? Gold will never buy your way into the Father's presence. He will. Gold will never teach you in your soul to love your Father. He will. Gold can never blot out my sins. He does. Gold can never blot out my guilty conscience. He does. Gold can never give peace to the heart when you are standing by an open grave when you have buried your only daughter, and pleaded for her to come back, as one woman did who had plenty of money, but this woman's gold never did mend a broken heart.

I went into a rich home once.

OUR ADDRESS

Some new readers may have missed past announcements. Editor John R. Rice is now in full-time evangelistic work, answering the persistent calls from all parts of the United States. For examples, we have twelve calls for revivals in October and November and can only accept three or four. This year is full and we have several engagements in 1941.

The editor resigned the pastorate of the Galilean Baptist Church, Dallas, which is now under the fine leadership of Dr. Robert J. Wells.

The editor has moved his family, *The Sword of the Lord*, and *The Sword Book Room* to Wheaton, Illinois. All our mail should be addressed to:

512 W. FRANKLIN STREET
WHEATON, ILLINOIS

The father and mother were grief-stricken, and I could only talk with the daughter, and I asked her the trouble in the home, and the daughter said, "This afternoon at four my only brother, mother's only boy, was taken to Jefferson City Penitentiary for twenty years for highway robbery." They had plenty of money but that would not mend their broken hearts, nor stay the grief of that heart-broken son. "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."

In the plant kingdom He is the Lily of the Valley.

In the celestial kingdom He is the Sun of Righteousness with Healing in His Wings.

In the animal kingdom He is the Lion of the Tribe of Judah.

As a Lion, He protects us. As a Lamb He is sacrificed for us. As a Lion He lives for us. As a Lamb He dies for us. As a Lamb He feeds us. As a lion He feeds on others. As a Lamb, we feed on Him. "He that hath the Son hath life." That doesn't say that "He that has a good character or joined a church or has godly parents," but that "He that hath the Son." You need to be joined up with Christ, married to Christ, saved by Christ, hiding in Christ, trusting in Christ, and on your way home to see Christ, loving to be with Christ, loving to talk about Christ! We read about Christ that "He that hath the Son hath life."

Oh, beloved, I commend unto you a deep interest in Christ Jesus.

I commend to you that lovely Man who was weary with journeying and yet who says, "He that keepeth Israel is never weary."

I commend to you that Man, hanging on the Cross who said, "I thirst," but who said, "Come to me and you will never thirst."

I commend to you that Man who was hungry, and cursed the fig tree, yet that Man who said, "He that believeth on me shall never want any good thing."

I commend to you the Man who stopped beside a tomb and wept but who dries tears from the face of those who trust Him.

I commend to you that lovely Man, hungry, who sought bread and found none, and yet said, "I am the bread of life."

I commend to you that lovely Man who sat on the floor and washed the disciples' feet, and yet it is said, "To Him every knee shall bow."

I commend to you that Man who sat down on the well to rest and yet said, "Come unto me, and I will give you rest."

I commend unto you one who is God and Man, one who is the Umpire, the Righteous Judge, who bore our sins in His own body on the tree. I commend Him to you!

A Great Church

(CONTINUED FROM PAGE 1)

are three missionaries in China. In South America this church has missionaries in Brazil, Colombia, and Uruguay. In Central America the Cicero Bible Church missionaries are engaged in El Salvador and Costa Rica. They have one missionary in north India. Two home missionaries work in the Kentucky mountains, one spends full time with the Chicago Hebrew Mission, working among Jews. With these twenty-seven missionaries supported by this one church, the gospel is carried to many, many lands, and the missionary budget is \$20,000 a year, or more.

Pastor William McCarrell has been with this church twenty-seven years, and the work has grown to its present proportions from a little handful of people ready to close the doors of the church when God sent them this young man fresh out of Moody Bible Institute.

The church has a daily radio program and Pastor McCarrell is greatly in demand for Bible classes. Pastor McCarrell also maintains a fine tract and colportage work.

Last evening we were entertained in the lovely home of Pastor and Mrs. McCarrell. They have nine children; intelligent, Christian, modest, fine-looking, reverent. What a wealth God has given them!

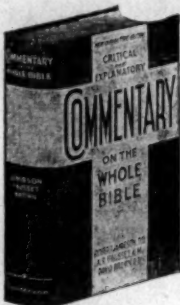
We thank God for the privilege of ministering with the Cicero Bible Church for a week and pray the blessings of God upon them.

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Can A Saved Person Ever Be Lost?

(CONTINUED FROM PAGE 1)

this passage and made it mean what it does not say. The righteousness mentioned is not the righteousness of Christ but the self-righteousness of a Jew under the law. The Jew who had never committed a murder, adultery, or any other major crime would yet, if he turned from his righteous way and committed such a crime, be taken out and stoned, that is, he should die in his sin. This passage clearly has no reference to a saved person becoming lost. Ezekiel 18: 24 and 33:12, 13 are two other passages nearly identical in meaning. Read these and see.

Do you see the danger of spiritualizing away the plain meaning of the Bible, and making it mean something it does not say?

II Peter 2:20-22, Dogs and Sows

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. 21. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. 22. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

Whoever the people indicated in these scriptures were, we can see the latter end is worse with them than the beginning. Many people believe that this scripture tells the story of a man once saved but who is entangled in the pollutions of the world and finally lost.

But notice these things about this passage: The escape was through the knowledge of the Lord and Saviour Jesus Christ. The scripture does not say that these trusted Jesus. Many lost people know about the gospel and about Christ. We see from verse 21 that they knew the way of righteousness but the scripture does not indicate that they ever walked in it. In verse 22 the dog is still a dog and the sow is still a sow. The dog returning again to his vomit is a picture of a sinner returning again to the sin that made him sick. The sow that was washed returns to wallowing in the mud because she is still a sow with a sow's nature. God never calls His people either dogs or hogs anywhere in the Bible. Both are used as symbols of the unsaved. If God had made this sow into a sheep and changed her nature as He does the nature of one who is born again, the sheep would not have delighted in the mud like a sow, even if through carelessness she became soiled. There are too many people who are still sows and the only washing they ever had was on the outside with no change of their sinful nature. In this chapter from verses 1 and 2 it is easily seen that the Lord is not talking to saved people at all but to enlightened lost people who return to their sins and do not accept Christ.

Hebrews 10:26-29, Jew Rejecting Christ

"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. 27. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28. He that despised Moses' law died without mercy under two or three witnesses: 29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Does this scripture teach that a saved person can be lost? It speaks of one who has been sanctified in verse 29.

But this does not refer to a Christian. It is in the book of Hebrews addressed to Israel. The covenant mentioned in verse 29 is God's covenant with Israel, where-

by Israel was sanctified, that is, set apart, as a chosen people to God. The Hebrew sacrifices of the Old Testament, all of them, were reminders of this covenant and the blood was a picture of that which Jesus would shed as the complete sacrifice for Israel's sin. This scripture then applies to those of Israel who looked forward to the coming Saviour, and when He came, or when they received knowledge of Him, they would not accept Him. Those who willfully reject the Christ cannot find any other sacrifice to take away their sins. Verse 39 in the same chapter referring to Christian Jews says: "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." This scripture, then, does not teach that a saved person can be lost. It does teach that if a Jew, after coming to the knowledge of the truth that Christ is our sacrifice for sin, then continues wilfully in the sin of unsanctification can take away his sins and there is no other way for him to be saved.

Matthew 12:43-45. The Unclean Spirit

This is sometimes held to teach that saved souls may be lost. It says:

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 44. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. 45. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

But notice that the unclean spirit is not driven out of the man but goes out himself. He says, "I will return into my house." The house still belongs to him; the man is unsaved. Notice, too, that he found the house empty, that is, Christ was not in it. This is a picture of a man who reforms without salvation. Notice in the last sentence of this scripture that Jesus applies it to the ungodly Pharisees about whom He is talking (verse 38).

Galatians 5:4, Falling From Grace

But does not the scripture say in Galatians 5:4, "Ye are fallen from grace"? Yes, but read the whole verse and see that this refers to one who would be justified by the law, that is, one who is counting on his own righteousness to save him.

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

Grace is a higher plan than the law and these Galatians had begun to teach salvation by circumcision and the laws of Moses instead of staying with God's high gospel of mercy that people could be saved by faith. You can see it has no reference to a saved person becoming lost. "Ye are fallen from grace" here means "you have departed from God's plan of salvation by grace — you have fallen into false doctrine."

Does God Blot Christians Out Of His Book?

In Exodus 32:31-33 we are told of Moses' prayer to God for Israel after they had sinned so terribly in worshipping the golden calf which Aaron made. That scripture says:

"And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. 32. Yet now, if thou wilt forgive their sins —; and if not, blot me, I pray thee, out of thy book which thou hast written. 33. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book."

Christians sometimes believe that Moses here referred to the book of life, and that the Lord threatened to blot out of the book of life the names of people who have sinned after they were converted. But that is not the meaning of the scripture, as a careful reading will show you. In the first place, there is no reason to believe that God had then written all of the book of life. That book had never been mentioned in the Bible up to this time. But God had given definite

and clear promises to Abraham, Isaac, and Jacob and then to the whole nation through Moses about the land of Canaan and that Israel should go into the land and possess it. Moses meant that he would be willing to be left out of Canaan, left out of God's promises for Israel as a nation, in order for the sins of the people to be forgiven. Yet God said, "Whosoever hath sinned against me, him will I blot out of my book." God meant evidently that those who rebelled against God and worshipped idols would be left out of His plan and would miss the privilege of going into the land of Canaan. A little later we find that not a single one of the grown men who were present at that time were allowed to go into the land of Canaan, but were blotted out of God's promises for the nation because of their sin, and their little children later went into the land and inherited it. God is not talking about salvation here, but is dealing with Israel under covenant and law. It is not here primarily a question of Heaven and Hell, but of physical life and death, of being carried into Canaan under God's covenant, or rejected and leaving their dead bodies in the wilderness.

Revelation 3:5 is another scripture that mentions the blotting out of names. That verse says:

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

I remember that a woman once brought me this scripture as proof that a saved person could be lost. When we examined it together, I said, "But notice this verse promises that God will NOT blot out one's name. When you find a verse that says He will blot out one's name from the book of life, that will be different."

This time it is the book of life God discusses. But to comfort those striving to overcome, God promises He will not blot out their names. Do not read into the Book more than it says. Do not add to the Bible. God said what He meant. Had He meant more He would have said more. God does not say and does not mean that He will blot out the name of any child of His from the book of life.

"God Shall Take Away His Part Out of the Book of Life" (Revelation 22:19)

Another scripture which sometimes troubles Christians who fear that they may become lost is Revelation 22:19, which says:

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

This time the scripture clearly says concerning certain people that God shall take away his part out of the book of life. But it does not say that God will blot out any one's name which is written in the book of life. What then does the Lord mean here? This scripture evidently means that salvation is bought and paid for for every man and woman in the world. In First John 2:2 we are told that "He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." Every sinner has a part purchased for him in the book of life in "the holy city" bought by the blood of Christ which he may occupy if he will accept the Saviour as his own and the eternal life which is freely offered. That PART is prepared for every man, and it is his opportunity. But one who rejects the Bible and turns his back on God's revelation will thereby, of course, miss the way of salvation pictured in the Bible and will not accept the Saviour and so will miss Heaven. This scripture evidently means that those who reject the Bible will miss the plan of salvation and all the good things which Christ has bought for them. It certainly does not mean that one of God's children will be lost, that one will have his name blotted out.

"Lest I Should Be a Castaway" (I Corinthians 9:27)

In First Corinthians 9:27 Paul tells how carefully he controlled and buffeted his fleshly nature, lest he should be a castaway. Did Paul mean that he was afraid he would

lose his soul? Read that verse and see.

"But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27).

The word "castaway" here is translated from a Greek word meaning literally "not approved." Paul really means that after God has greatly used him to preach the gospel, and has shown his approval on Paul's ministry by Holy Spirit power, that even Paul could lose that Holy Spirit power and find himself not approved of God for the ministry if he lets the fleshly nature control his life. How many preachers there are who once held great revivals, once had a great ministry, and won many souls and blessed many hearts, but now they have no power, have few if any conversions and their ministry is marked "not approved" by the Lord! As far as the ministry is concerned, some men who were, once used, are now castaways, unprofitable servants, instruments not fit for God's use in the ministry.

In John 6:37 Jesus plainly promises that the individual soul that comes to Him for salvation will in no wise be cast out. The Christian is in no danger of losing his soul. He may lose the approval of God on his service and be laid on the shelf. It was this disapproval of God, the possibility of losing his power and being set aside as a preacher, which Paul feared. Paul was not afraid of losing his salvation.

Do Good Works Keep a Christian Saved?

There are several passages in the Bible which emphasize Christians' works and people many times believe that these passages imply one will not remain saved unless he works.

Philippians 2:12, Working Out Your Salvation

For instance, Philippians 2:12 says, "Work out your own salvation with fear and trembling," but when you read the following verse, "For it is God which worketh in you both to will and to do of his good pleasure," you will see that Paul here speaks of working out that which you already have. A man cannot work out his cotton crop until he has a cotton crop; a man cannot let his light shine out until he has a light in his heart; a man cannot work out his salvation to a lost world until he has the salvation. The Saviour promised that we could have a well of water within us for a thirsty world, and that we should be the light of the world and the salt of the earth. This does not mean work for your salvation but it does mean work your salvation out to others.

Matthew 24:13, Enduring To The End

"But he that shall endure unto the end, the same shall be saved."

This scripture seems, to the careless reader, to teach that salvation depends upon holding out faithfully or enduring unto the end. But if you read carefully the chapter you will see Jesus is talking about the great tribulation period at the end of this age, that the salvation mentioned is salvation of the flesh, not salvation of the soul. Verse 21 says, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be." The time mentioned here is the great tribulation time. And verse 22 says, "And except those days should be shortened, there should no flesh be saved." The salvation mentioned here is the salvation of the flesh, that is, the rescue of literal Jews from physical death during the great tribulation period.

Tent Revival, Chatsworth, Illinois

May 14 to June 2 the editor will be in tent revival services with Calvary Baptist Church, Chatsworth, Illinois, and we covet the prayers of readers and friends.

Take the Bible at face value. You see that this scripture does not teach salvation by works or by holding out faithfully.

To those Jews who will be so terribly persecuted in the tribulation period Jesus says in effect, "If you are able to endure these persecutions to the end of the tribulation period, I will come and rescue you out of the hands of the Antichrist."

Hebrews 6:4-6, The Unpardonable Sin:

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost 5. And have tasted the good word of God, and the powers of the world to come, 6. If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Notice this scripture says, "If they shall fall away." Is the one mentioned in this scripture a saved man? He has been enlightened, has tasted the heavenly gift and the good Word of God and the powers of the world to come. He has even had something to do with the Holy Ghost. The words here, "partakers of the Holy Ghost" in the marginal reading are, "going along with the Holy Ghost." But there are several things that show this is not a saved person who has become lost. A lost man can be enlightened, that is, may learn about Christ, he can have tasted the heavenly gift of the Word of God, etc., and you notice here this one did not eat, but simply tasted. The Holy Ghost goes along with a lost man convicting him as He did Saul of Tarsus, pricking his conscience day by day. This is a lost man. Some Christians may say, "These verses fit my case exactly. I was a Christian and right with God and I fell away like this scripture says." If this be true, whoever has done according to this scripture is lost without hope forever, "For it is impossible . . . to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." No, dear friend, this is not about a Christian who has fallen into sin but this is that one unpardonable sin of a lost man who, after great enlightenment, deliberately, maliciously, and finally rejects Christ and blasphemes the Holy Ghost (Matt. 12:31).

In Matthew 12:31, 32, Jesus said that every kind of sin and blasphemy in the world would be forgiven except the blasphemy against the Holy Ghost. That means there can only be one unpardonable sin and all other sins can be forgiven. But the sin mentioned here in Hebrews 6:4-6 cannot be forgiven, because the scripture says, "It is impossible . . . to renew them again to repentance." This, then, is the unpardonable sin of a lost man who has never been saved and does not refer at all to a child of God becoming lost.

(Next week clear, positive proof will be given, explicit statements from God's Word that a child of God is born again, shall never perish, cannot come into condemnation, but already has everlasting life, and that the sins of a saved person cannot be charged against the welfare of his soul. These two articles form a tract, *Can A Saved Person Ever Be Lost?* twenty-four pages, and can be had for 5c each, 30c a dozen, \$1.50 a hundred.)

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